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Edition

⟨1⟩ svasti śrīmat⟨2⟩vikramāditya⟨3⟩cōlamahārā⟨4⟩juL Ēḷaṇ cō⟨5⟩lamahādēvuL⟨6⟩
Uttam(ā)dityasā⟨7⟩mantakamuḷ ciṛuṁ⟨8⟩buru Ēḷan ūra⟨9⟩ Elu pārḷa(pā)⟨10⟩kāṭuḷuna
vaṇaṁ (pa)⟨11⟩riyāramu maru(tu)⟨12⟩ṇḍu pā[ca. 2*](pra)⟨13⟩sādacēsiri
Āca⟨14⟩ndradararkambu nilva(nu)⟨15⟩ tolpakāmi raṭṭaguḷḷu⟨16⟩ cōḷiya
raṭṭaguḷḷu⟨17⟩ Atiśa(ya ra)ṭṭaguḷḷu⟨18⟩ Alīkō[ca. 6*]ri⟨19⟩kki prasāda⟨20⟩ pūrv-
vama[ca. 4*]⟨21⟩ tēni ḷaccu[ca. 2*]⟨22⟩hāpāta(ka)[ca. 2*](gu)

Apparatus

⟨1⟩ śrīmat⟨2⟩vikramā° • The editors did not publish a picture of the edition. A ⟨t⟩ with *virāma*, however, is used in the Telugu edition of Ramayya Pantulu.

⟨3⟩ °mahārā⟨4⟩juL Ēḷaṇ ◊ °mahārā⟨4⟩jula Ēḷana Ramayya Pantulu 1948 • Nilakanta Sastri and Venkataramayya discuss the form of the halanta ⟨L⟩, namely that it could be ⟨rlu⟩ although the u-vowel was omitted, yet publish it as ⟨lē⟩. The halanta ⟨N⟩ is inferred from the edition of Ramayya Pantulu who reads ⟨°na cō°⟩. Both the halanta ⟨L⟩ and ⟨N⟩ should be easily discernible if they follow the usual graphemic practice in that the right upwards stroke of the halanta ⟨L⟩ stops as such and is not bent towards the left side and in that the ⟨N⟩ lacks the "roof". Interestingly, the *akṣara* was read ⟨ñcō⟩ in the Annual Report of Indian Epigraphy.

⟨7⟩ ciṛuṁ⟨8⟩buru ◊ ciṛu⟨8⟩mbūru Ramayya Pantulu 1948 • The line break is significant in so far as the *anusvāra* is often written on top of the *akṣara* that it is pronounced before instead of being written on top of the *akṣara* that it is pronounced after. Both editions give contradictory information in this regard.

⟨8⟩ Ēḷan ūra ◊ Ēḷana[ca. 3*] Ramayya Pantulu 1948 • Since there is no information

given by Nilakanta Sastri and Venkataramayya I can not decide whether the inscription reads <nū> or <N Ū>.

<9> Ēlu pār̥la(pā) ◇ *Ērupār̥la*[ca. 3*] Ramayya Pantulu 1948.

<10> °kāṭuḷuna vaṇam̐ (pa)<11>riyāramu ◇ °kāṭuḍu[ca. 4*]<11>ri[ca. 4*] Ramayya Pantulu 1948.

<11> maru(tu)<12>ṇḍu pā[ca. 2*](pra)<13>sādacēsiri ◇ *ma*[ca. 4*]<12>ṇḍu[ca. 6*]<13>sāda[ca. 5*] Ramayya Pantulu 1948.

<13> Āca<14>ndradararkambu nilva(nu) ◇ (*Ā*)ca<14>(ndra)dhara[ca. 1*]bu ni(lva)nu Ramayya Pantulu 1948.

<16> cōḷiya ◇ *cōḷiya* Ramayya Pantulu 1948.

<17> Ati[ca. 5*]gu(ḷḷu) ◇ *Atiśa(ya ra)ṭṭaguḷḷu* Ramayya Pantulu 1948.

<18> Aḷikō[ca. 6*]ri<19>kki ◇ *Aḷi*[ca. 4*]<19>*kki* Ramayya Pantulu 1948 • Nilakanta Sastri and Venkataramayya write ri<19>ikki which is phonotactically impossible and contradicts Ramayya Pantulu's edition. It may be a misprint.

<19> prasāda ◇ *prasā*[ca. 1*] Ramayya Pantulu 1948.

<20> pūrvvama[ca. 4*] ◇ *pūrvvamā*[ca. 4*] Ramayya Pantulu 1948.

<21> tēniḷaccu[ca. 2*] ◇ *itē!*<di>*niḷaccu*[ca. 4*] Ramayya Pantulu 1948 • Ramayya Pantulu marks the normalization in the same way as he would do with unclear characters so that one could interpret his edition as saying that after <tē> there is another <di> written in the inscription. This, however, contradicts the edition of Nilakanta Sastri and Venkataramayya and does not render a meaningful word. I therefore regard it as a normalization that is, however, unnecessary since the interrogative pronoun often occurs in this position..

<22> hāpāta(ka)[ca. 2*](gu) ◇ *hāpāta*[ca. 5*] Ramayya Pantulu 1948.

Translation by Sastri 1969

Hail! During the reign of the illustrious Vikramāditya Cōḷa mahārāja, while the queen Cōḷa mahādēvi, with Uttamāditya as *sāmantaka* was ruling Cīrumbūru, they gave to the seven brahmins of the village, the (tax?) *vanam pariyāramu* in Pākāṭuḷu and a marutu (of land), (the gift) to stand as long as the Sun, Moon and Stars exist. Tolpa-kāmi-Raṭṭaguḷḷu, Cōḷiya-Raṭṭaguḷḷu, Atiśaya-Raṭṭaguḷḷu ... (those obstructing) which (gift) ... incur the (five) great sins.

Commentary

The width of the gaps follows the number of dots that are printed in the editions.